

CAPInv. 362: **thiasos** [E]tionidon

## I. LOCATION

i. Geographical area	Attica with Salamis
ii. Region	Attica
iii. Site	Piraeus

## II. NAME

i. Full name (original language)	θίασος [Ἔ]τιονιδῶν (IG I <sup>3</sup> 1016, l. 2)
ii. Full name (transliterated)	<i>thiasos</i> [E]tionidon

## III. DATE

i. Date(s)	f. v (?) BC
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## IV. NAME AND TERMINOLOGY

ii. Name elements	Geographical:	<i>Etionidai</i> : Etioneia
iii. Descriptive terms	θίασος, <i>thiasos</i>	
Note	<i>thiasos</i> : IG I <sup>3</sup> 1016, l. 2	

## V. SOURCES

i. Source(s)	IG I <sup>3</sup> 1016 (first half V BC ?)
Note	Ed. pr.: Polemon 1 (1929): 107, no. 2, SEG 10: 330
Online Resources	<a href="#">IG I<sup>3</sup> 1016</a> <a href="#">SEG 10: 330</a>
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek dedication (?)
i.c. Physical format(s)	Rectangular base measuring 0.27x1.06x0.41m.
ii. Source(s) provenance	It was found in a house in the district of Kaminia, between Piraeus and Moschato.

## X. ACTIVITIES

iii. Worship	Given the possible dedication to Heracles, worship by the group may be supposed.
Deities worshipped	Herakles (?)

## XII. NOTES

i. Comments	The inscription contains a three-bar sigma.
iii. Bibliography	<p>Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens: 64.</p> <p>Ferguson, W. (1944), 'The Attic <i>orgeones</i>', <i>HTHR</i> 37: 61-140.</p> <p>Guarducci, M. (1935), 'Orgeoni e tiasoti', <i>RFIC</i> 14: 332-40.</p> <p>Ismard, P. (2010), <i>La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.</i> Paris: 55, 235.</p> <p>Lambert, S. (1993), <i>The phratries of Attica</i>. Ann Arbor, Michigan.</p> <p>Lambert, S. (1999), 'IG II<sup>2</sup> 2345, <i>thiasoi</i> of Herakles and the Salaminioi again', <i>ZPE</i> 125: 93-130, esp. 125-8.</p> <p>Parker, R. (1996), <i>Athenian religion: A history</i>. Oxford.</p>

## XIII. EVALUATION

i. Private association	Possible
Note	It is uncertain whether the group was a private one or it was associated with any public subdivision. The ending in <i>-idai</i> suggests a <i>genos</i> -like group for Guarducci 1935, who further argued that the <i>thiasos</i> was a section of a phratry. Ferguson 1944: 133-4 objected on the ground that if this <i>thiasos</i> was part of a phratry it could not have been a <i>genos</i> . He further suggests that the group was one of individuals living in Etioneia grouped together to venerate Herakles. See also Lambert 1993: 88 who considers it as an Heraklean <i>thiasos</i> associated with a phratry.